THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

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PRESIDENT WOODRUFF'S EARLY YEARS.

[CONCLUDED FROM PAGE 451.]

ABOUT the middle of the eighteenth century, game became scarce, and the remnants of the tribe moved to Stockbridge, then to Oneida Co., N. Y., and finally to Green Bay, in Wisconsin, only a fragment remaining behind.

The historian, in the following words, describes the pathetic closing scene: "The last male of unmixed blood was buried December 21, 1820, the day which completed the second century from the landing at Plymouth Rock, while the only surviving female stood trembling by the grave."

In 1840, a red sandstone monument was erected on the spot, which marks the burial place of the extinct race.

On one side of the monument is inscribed:

In Memory of the Indian Race; especially
of the Tunxis Tribe, the ancient
tenants of these grounds.

The many human skeletons here discovered confirm the tradition of the tribe that this spot was formerly a burying ground. Tradition further declares it to be the ground on which a sanguinary battle was fought between the Tunxis and Stockbridge Tribes. Some of the scattered remains have been re-interred beneath this stone.

The reverse side of the monument bears the following lines:

"Chieftains of a vanished race,
In your ancient burial place,
By your father's ashes blest,
Now in peace securely rest.
Since on life you looked your last,
Changes o'er your land have passed;
Strangers came with iron sway,
And your tribe has passed away.

But your fate shall cherished be,
In the stranger's memory;
Virtue long her watch shall keep
Where the red men's ashes sleep."

You can see more old homesteads standing for more generations of honorable Puritan families, in and about Hartford and Farmington, than anywhere else in the United States, unless it may be in some parts of Massachusetts and Rhode Island. The old frame and clapboarded houses of President Woodruff's ancestors were well built upon good stone foundations, and they have stood up well against the storms of many winters. They have been painted and repaired over and over again, but they are still the same as they were, some a hundred, some two hundred years ago. These old homes are situated in a fair country to look upon, and though the soil may not be deep, and the timber has been cut away, the hills and vales the nooks and crannies of a wonderfully picturesque landscape remain. No more delightful drive can be found than from Hartford through Farmington village, and across the old-fashioned covered bridge which spans the river there, as you go to Avon and West Avon, which are still in Farmington town, but are villages by themselves.

I drove out in the afternoon, and having called at the house of Mrs. L. W. Hatch, who is President Woodruff's own cousin, I was greeted with a hospitable kindness which made my stay so pleasant that my only regret was that it could not be prolonged. Mrs. Hatch drove with me about the village, and pointed out the houses which we procured pictures of. Copies of these views were sent to President Woodruff, and he was much pleased with them. They brought vividly before his mind many incidents of his boyhood, to which he warmly refers in the following letter of acknowledgment:

"*Elder Junius F. Wells,*

"DEAR BROTHER:—Please accept of my grateful acknowledgments and sincere thanks for the eleven photograph likenesses you sent me, representing scenes of the home of my birth and the birth place of my father and grandfather Woodruff, and of my mother and my grandfather Lot Thompson.

"The saw-mill and flouring mill of my grandfather Eldad Woodruff, and after him, of my father Aphek Woodruff, were occupied by my father from the time he was fourteen years old until his death, and by myself from childhood to manhood.

"The home in Farmington my father and I occupied for fifteen years, while working the Farmington mills. In the views of the neighbors' houses, I recognize at once the house of Horace Judd, who lived about a quarter of a mile west of us, and the house of Lewis Allen.

"Mr. Allen's funeral was the second one I ever attended.

"I was at the bedside of Horace Judd when he died. It was the first time I ever witnessed a death. He seemed to die hard, and the scene made a strong impression on my mind, though I was but five years old.

"When I was twelve years old, I worked one year for the son of Horace

Judd for four dollars per month. While at work for him I split my left instep open with an axe, and it was many months in healing.

"The mystery to me is how all the buildings have been kept in such a good state of preservation, considering that nearly all of them are more than one hundred years old. They all look as natural as life to me, and these likenesses bring vividly before me the scenes of my childhood.

"I can point out the place in the sawmill where Sam Norton permitted me, when I was only seven years old, to ride on the log carriage, and where I caught my leg between the fender post and the head block and broke it. I can also remember the place in the dwelling house where I fell down the stairs and broke my arm, trying to get away from a switch which my father was using to punish me for playing in the chamber on Sunday, something strongly opposed to the Blue Laws of Connecticut.

"I can point to the identical spot on the ridge pole of our house, where my father placed me one Sunday to listen to the bombardment of New London by the British, in 1812, on which occasion that city was burned by them. I can also point to the spot on Grandfather Thompson's house, my mother's birthplace, where I fell from the porch and broke my arm.

"Ozem Woodruff's house looks very natural. I baptized him and his wife Hannah Hart and two children in 1837, in fulfillment of a dream I had when I was eight years of age. He has been dead several years; Aunt Hannah died about a year ago, over ninety years old. Their daughter Marinda W. Hatch occupies the old homestead. She is the only relation I have in Connecticut who now corresponds with me. You are acquainted with Marinda Hatch, for it was she who assisted you in selecting and obtaining these views. I preached in their house the last time I was in Avon, over fifty years ago.

"I prize the view of my grandfather and grandmother Woodruff's tombstones on which is inscribed the following:

In Memory of
Lieut. Eldad Woodruff, who
Departed this Life Dec. 28th,
1805, in the 58th year of his age.
Pity the weeping Widow's woe
And be her Counselor and Stay
Adopt the Fatherless, and Smooth
To useful happy life their way.

In
Memory of
Wid. Dinah, wife of
Eldad Woodruff,
who Died
June 12, 1825,
Æ. 72.

"As my mother, Bulah Thompson Woodruff, died when I was only fifteen months old, my grandmother, Dinah Woodruff, took care of me. I was with her in her last sickness.

"When I was quite young, I fell into a caldron of hot water, and when I was caught out, my skin came off with my clothing. I was wrapped in cotton and oil for a long time, and it was almost a miracle that my life was preserved at all.

"My father had, in connection with his flouring mill, a kiln for drying corn; when the corn was dried and ground it was put into large casks and shipped abroad during the war of 1812.

"The corn was carried in a spout from the upper story to the kiln, and thin

boards were nailed on as a partition under the spout over the kiln. One night while playing "hiding coop" with some boys, I hid myself under the spout, and, crowding too hard against the partition, the whole side, about ten feet square, gave way and fell some ten feet with me in the wreck, and striking Sam Norton on the top of his head, crushed him to the floor. I heard more swearing in a minute than I had heard in many a day before. Neither of us was badly hurt, but it broke up our play for the night.

"When I was twelve years of age, I was miraculously preserved from drowning in the Farmington River. I laid long enough under twenty feet of water to have drowned several men.

"When I was fifteen years old, I was bitten by a mad dog in the last stages of hydrophobia, through the thick of my hand, and only escaped a horrible death by his not drawing blood.

"When I was seventeen years of age, my uncle, Adna Hart, loaned me a horse to ride seven miles, to hire out for the season. This horse was of a vicious disposition, which I did not know. In going over a rocky ridge, I got off and walked a short distance. When I undertook to get on again, he kicked up and I landed on the top of his head. He plunged down the rocky ridge while I was sitting on his neck, one hand hold of each ear, running into a rock about breast high, and I was thrown over the rock. I struck the ground upon my feet, but my left leg was broken in two places and both my ankles thrown out of joint. A man who saw me fall got help and carried me to my Uncle Titus Woodruff's. My father and a doctor were sent for, seven miles away. The doctor set my leg and my ankles, and with my leg boxed up I was carried home seven miles that night. I laid abed some seven weeks before I got on my crutches.

"Thus, by the time I was seventeen years old I had had both arms, both legs, and both ankles broken, but through the blessings of God and good surgical skill they have done me good service up to the present time.

"These are some of the recollections of my childhood, recalled by the views you presented to me. "Your Brother,

"*Wilford Woodruff.*"

I went all over President Woodruff's old birthplace, from the inside of the old bake oven by a wide and flaring fireplace to the garret, from the steep, sloping, unhewn rafters of which I broke off bits of bark and brought them away, as reminders of the hardy settlers who cut the trees which made them from the primeval forests, that have disappeared. It is an inexpressible pleasure to visit such places, and while no doubt the spirits of those who formerly dwelt in them, have better occupation than hovering about the old firesides, still you feel while there that the chain which binds you to them has closer and firmer links, and you cannot but rejoice that once they lived on the earth in these old rookeries of houses, though now they may be in heaven.

I was there only part of a day, and one night, but the memory of it will remain with me forever, for I felt that I was on sacred ground in treading the paths of one of God's holiest prophets of modern times, as much as the pilgrims in Palestine do, in visiting the scenes of the Holy Land.—*Junius F. Wells.*

THE CALENDARS.

FROM the most casual glance at a planisphere or celestial globe one is led to associate the noble and sublime science of astronomy with shepherd life. In the pastures of the newly-created world the first human beings had very little society, and all they saw from day to day was their flocks grazing and frisking about them. There were several signs, however, by means of which, if they were only observant, they could have roughly calculated the flight of time. Thus the departure of the birds in the autumn and the fall of the leaves warned them of the approach of winter, and fixed an epoch recurring with periodic regularity. But in their wanderings in search of new pastures, the necessity of an unerring guide became of paramount importance, and naturally the heavenly bodies came to be adopted as a great compass or wondrous directing and date-marking machine, fixing the regular periodic flow of time. Thus the heliacal rising of one certain star heralded the advent of the shearing season, while the appearance of the Pleiades in the east preluded the seedtime; and thus two dates of the utmost importance to a primitive and pastoral people came to be fixed. And as in this simple astronomy the shepherds traced the annals of the stars among their flocks and herds, so in like manner they traced the history of their flocks among the stars.

Thus the course of the sun came to lie amid sheepfolds and their surroundings. At one time of the year the zodiacal constellation Taurus, the bull, the lord of the herd, marked where 'the father of day' was located. At another time the ram, the master of the fold, served to designate his position.

The lion, the terror of herdsmen, was also placed in the sky, together with the dreaded scorpion; and besides these concomitants of the life of a shepherd, he placed likewise above him still dearer associations, such as the children of his household, Gemini; the virgin, Virgo; the ear of corn, Spica Virginis; and his instruments of husbandry, the Plough and the Sickle.

The best possible proof of how far the stars had entered into the life of man may be found in the worship of the Sabeans of antiquity, who adored the starry hosts as Infinite God. But this epoch of mystery evidently preceded the dawn of observation, and the most important period in connection with the subject of time-measuring commenced when men began to turn the celestial sphere into a mighty rustic habitation, modelled on the basis of their own immediate surroundings.

Even the dog, the type of watchfulness, was translated to the heavens; the bright star Sirius, whose heliacal rising in the days of ancient Egypt presaged the overflowing of the Nile, a periodic event of the greatest national importance.

Thus, from the earliest times the heavenly bodies in their seasons have been regarded as grand time-measures; but long before the stars had been observed for astrological or other purposes, the sun and moon, more intimately connected with man's existence, came to be regarded as time-marking machines; and it is on the motions of these two celestial bodies that all calendars have been based.

It would be reasonably expected that the sun, which is the great source and supporter of life upon the earth, and the regulator of the seasons, would be generally adopted as a measurer of time; but men were also struck by the constant and regular return of the phases of the moon, and from this fact they were led to use the moon as the basis for their calendar.

The Mussulman year is purely lunar, and consists of the period embraced by twelve revolutions of the moon around the earth, or three hundred and fifty-four and one-third days. The Israelites never adopted the solar year, not even when they lived so long in the land of Egypt, for we find them, so soon as they were settled in the Promised Land, using the lunar month and the lunar year. The ancient Jewish year had only three hundred and fifty-four days; twelve days were added sometimes at the end of the year, and sometimes a month of thirty days after the month Adar, in order to bring it into agreement with the solar year. But the Jewish calendar received a reform in the fourth century after the Christian era, and it is this improved calendar which is used by the Jews of our day for fixing their festivals and religious ceremonies. It is extremely ingenious, and is based on the course of the moon. The year is composed of twelve lunar months when common, and of thirteen lunar months when embolismic; and these years succeed each other in such a way that after a period of nineteen years the commencement of the Jewish year arrives at the same epoch as the solar year. The Jewish year is therefore a lunar-solar year; and the civil year of this remarkable people, in common with all oriental nations, commences with the new moon of September, and the ecclesiastical year at the new moon in March.

The Egyptians, who reached a high state of civilization in the dim twilight of remote antiquity, calculated the year as consisting of three hundred and sixty days, or twelve months of thirty days. In the pursuit of astrology—that vain attempt to evolve the secret of the supposed mystic connection between the celestial bodies and the destiny of man—the Egyptians were unconsciously laying the groundwork of the sublime science of astronomy; and in a period of continued observation they found that the year of three hundred and sixty days fell short of a true solar year by five days. This new year came into force and commenced on the 26th of February, 747 B.C., and this day was the beginning of the era of Nabonassar. The year of three hundred and sixty-five days was followed for a period of seven hundred and twenty-three years; but in the year 25 B.C. a supplementary day was added every four years, and this year of three hundred and sixty-five and one-fourth days became a fixed year, and was adopted by the Romans when they conquered Egypt. This year was also adopted by the Copts, and the first year of the era of the martyrs commenced on the 29th of August, 284 A.D.

The Greeks, the most cultured of the nations of antiquity, were rather slow to turn their powers of observation to the sky. They employed at first—borrowing from the Egyptians and the Babylonians—the year of three hundred and sixty days, divided into twelve months of thirty days. Each month consisted of three decades; and this is the sole example in ancient history of a week of ten days. Meton, of Athens, in 432 B.C., hav-

ing observed the summer solstice, found that a period of nineteen solar years contained two hundred and thirty-five lunations exactly, and that at the end of this period the sun and the moon returned to the same point in the heavens. This discovery was considered so important, that an account of it was carved in letters of gold upon the temple of Minerva, and hence the origin of what is generally known as the Golden Number. For the purposes of chronology, the Greeks counted the years by means of Olympiads; the first Olympiad occurred 776 B.C., and the last in the year 440 of the Christian era.

The Roman year, as instituted by Numa and regulated by the moon, consisted of three hundred and fifty-five days, divided into twelve months of unequal length. But this year of three hundred and fifty-five days did not correspond to the periodic return of the seasons, and in the time of Julius Cæsar the Roman calendar had fallen into great disorder. To correct this confusion, Cæsar sought the assistance of Sosigenes, a distinguished astronomer of Alexandria; and it was decided that the civil year should consist of three hundred and sixty-five days, six hours—in other words, that there should be three consecutive years of three hundred and sixty-five days, and that the fourth should contain three hundred and sixty-six days, the extra day being intercalated between the 23rd and the 24th of February; and as the 24th was the sexto calendas—six days prior to the 1st of March inclusive—the additional day was called bis-sexto-calendas; hence the origin of our word bissextile. This change took place in the year 44 B.C.; and to correct the disorders in the calendar, it was necessary that the previous year should consist of four hundred and forty-five days. The Julian year is still actually followed by the Russians, Greeks, and some Oriental Christians.

The year as fixed by Julius Cæsar being fully eleven minutes longer than the true solar year, another change was made in the year 1582, when Pope Gregory XIII. ordered that Thursday, the 4th of October, 1582, should be followed by Friday the 15th of October. This, as it has been called, the New Style, was not adopted in England till the year 1752. The quarter days are Christmas, Lady Day, Midsummer, and Michaelmas; so, when the New Style came into operation, these days were advanced, so to speak, eleven days, and thus became the 5th of January, April, and July, and the 10th of October—most important days in connection with Stock and Annuity business.—*Chambers' Journal.*

FACTS AND EVENTS.

Thirty firemen lost their lives in a fire at Chicago, U. S. A., on July 10.

United States Senator Leland Stanford died at his residence, Palo Alto, California, U. S. A., on June 21.

An immense column of smoke was recently observed arising from a mountain near Thompson's Spring, Colorado, U. S. A. A visit to that locality revealed the fact that a miniature volcano had burst out there.

On June 22, the new liberty bell was cast at Troy, State of New York, U. S. A. It was cast from implements of warfare, material of most historic interest, swords that have been used in battle, and metal identified with every progress of invention and science.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 17, 1893.

OUR TASTES.

It is a common remark that in the midst of the unnumbered multitude of human beings now upon the earth, it is doubtful if there be any two with precisely similar features, or of exactly corresponding form and size. With equal truth it might be said that two persons with identical tastes in things that affect the senses are rarely, if ever, to be found. Every one of us is conscious of certain likings and aversions, oftentimes amounting to passions, in matters of eating and drinking, in choice of amusements and the like; and yet it would be almost impossible for most of us to give any well defined reasons for these seemingly natural sympathies and antipathies.

Curious as many of these characteristic tendencies are, and careless as we are apt to grow regarding their good or ill effects, their existence within our natures is, after all, a matter of the greatest importance. From this agglomeration of likes and dislikes spring the controlling habits of our lives; and habits shape our characters. Every person with properly balanced faculties recognizes the necessity of exercising a constant influence of self-restraint; and, yet, at times, this watchful supervision is apt to weaken, or perhaps to be suspended altogether; then the natural tendencies—those inclinations and abhorences that have become most firmly rooted in the nature of the being—assert themselves, and the person is seen to be a slave to them. If these traits of like and dislike be of a wholesome kind; if, in short, our loves be for those things which are elevating and God-like, and our hates be directed toward the vile and the degrading, then will our lives be of upward growth.

It is a good thing that the boy looks well to his behavior while within the sweep of the parental eye; yet, if that supervision be the only restraining influence under which he acts; if he has at heart a liking for the coarse and the low, when at last he leaves the home roof and stands on independent footing before the world, he will be likely to give way to evil, and to fall. On the other hand, if he has learned to cultivate in his heart a love for that which is pure and ennobling, even though he be removed from friends, and be confronted by temptation, his feet will still be found in the path of virtue and purity. The fear of God will prove an ever

present restraint on evil propensities, and a power for good; and this heavenly influence will purify the desires and sanctify the aspirations of every one who will submit to it.

It is a characteristic of human nature that man is rapidly and strongly acted upon by the conditions of life amid which his lot is cast; few, indeed, are they who rise above the influences of their environment. This, which at first thought might seem a curse, may by everyone be turned to a blessing. Every good act faithfully done leaves within the tissues of our bodies, and within the spirit itself, a tendency to greater good. That which at first is difficult soon becomes easy. Watch the school-boy struggling with his pen in seemingly vain efforts to follow the lines of the copy; the girl during her early lessons at the piano,—how hard it is for her to touch the keys aright; the mechanic's apprentice when first trying his tools,—how clumsily he handles them; the potter new to the table,—how the clay sticks to his hands, and what ill-shapen productions are his! Yet, let not one of them despair; earnest effort and unremitting perseverance are the price of improvement; and for such sterling coin wisely expended comes the graceful sweep to the penman's hand; charming accomplishment to the musician's touch; a skill that commands admiration in the finished work of the mechanic and the potter. With this growth of power comes also a love deep and lasting for the employment itself. So with the influences of virtue or of vice: practice tends toward perfection even here; not alone in the skill of eye and hand, but in the subtle works of evil, and in the service of good.

Honesty may become a part of the nature; it may be impossible for the lover of truth to perpetrate a lie. Should not this give encouragement to those who are struggling with their grovelling propensities? Let them resolutely press forward in the upward road, and soon the path will be smoother to their feet, and the thorns of self-denial which seemed to tear their flesh will direct the gaze to the roses that grow with them. I honor the man who seeks to free himself from the thraldom of wicked desires; yet, as I watch him struggling so hard in the attempt, I know that it is a new thing to him, and that he has not always been engaged in so good a work. Yet, if he continues in his chosen course, to do good may become as easy to him as it once was to work evil.

It is a common saying that human nature is prone to evil. This is true as far as it refers to the fallen nature of man and to the wayward tendencies of his soul, as depraved by contact with the world, and, perhaps, also by long lives of inherited weaknesses. But man's nature in its highest and purest aspects is divine. Has not the Creator openly acknowledged us as His children? and think you not that the divine traits in our being will assert themselves if opportunity be given? By prayerful and earnest effort we may learn to love these impulses of virtue and truth; and as such love grows within us, so also will spring up a hatred for all things bad. From whatever source the motive may come, every good act will be accounted unto us for gain, yet we should strive to make it a pleasure to do good. I cannot think that it will always be difficult to eschew evil; it is surely not hard for the angels and the spirits of the just to work

righteousness. Their appetites and passions have been so purified that every tendency of their nature is toward farther enlightenment and greater glory.

It has long been an adage that "honesty is the best policy," and it has been said with equal plainness and truth that any person who acts upon that principle is far from being an honest man. Honesty is not to be made a matter of policy at all; else when the material advantages promised by such a policy disappear, the incentive to upright dealing is removed. True honesty is the fruit of a pure nature, the effulgence of a truthful soul.

By the purity of our desires and the sanctity of our aspirations will our positions in eternity be determined. In the Kingdom of God there are numerous degrees of glory; in the house of our Father there are many mansions, and those of us who are privileged to enter there at all will be assigned to that degree to which our capacities entitle us. As on earth the man whose greatest pleasure is found in the soul-poisoning fumes of the tavern would be ill at ease amid the refined society of the drawing-room, so beyond the veil of mortality, the soul whose nature is low would be in a torment of disquietude within a circle of exalted endowment.

Let us not delude ourselves with the popular fallacy that death is to work so absolute a change in our natures as to at once transform the filthy into the clean, the evil into good. It is not reasonable that our love for righteousness or our tendencies toward sin are to be destroyed by the mere process of bodily death. In this existence, which is but a season of preparation for the greater life beyond, no effort should be spared to purify our love. If ever we are privileged to come into the presence of our Father, and to live with Him in the bliss of eternal life, we must learn to love the things which He loves, and to hate as He hates.

J. E. T.

ARRIVALS:—The following Elders arrived in Liverpool, on Monday evening, July 10, 1893, per the Guoin steamer *Alaska*: W. H. Streeper, Jr., Nathan T. Porter, Jr., Centerville; E. Bennion, Taylorville; Willard Call, John L. Fackrell, Arthur Riley, Bountiful; and E. M. Pugmire, St. Charles, Idaho, for the British Mission. F. M. Winters, Montpelier, Idaho; Hanmer Magleby, Monroe, for the Scandinavian Mission. Accompanying these brethren were Alexander Wade, of Salt Lake City, who is over on genealogical business; also A. W. Carlson and wife, and Miss Josephine Jensen, of Salt Lake City, who are on a visit to friends and relatives. All enjoyed a pleasant passage and arrived in good health.

RELEASE AND APPOINTMENTS.—Elder R. G. Savage is honorably released from the presidency of the Birmingham Conference, to return home.

Elder W. H. Streeper, Jr., is appointed to labor as traveling Elder in the Sheffield Conference.

Elders E. Bennion and John L. Fackrell are appointed to labor as traveling Elders in the Cheltenham Conference.

Elders Willard Call and Arthur Riley are appointed to labor as traveling Elders in the Norwich Conference.

Elder N. T. Porter, Jr., is appointed to labor as traveling Elder in the Scottish Conference.

Elder E. M. Pugmire is appointed to labor as traveling Elder in the Irish Conference.

ABSTRACT OF CORRESPONDENCE.

ELDER SAMUEL WAYMENT, who is laboring in the London Conference, writes us of his success in preaching the Gospel in the district in which he has been traveling. He has been visiting among his relatives and friends who have extended to him a cordial welcome. One of them proffered the use of his barn to hold meetings in. This kind offer Elder Wayment and his companion accepted and gave out notices that meetings would be held at that place. These meetings have been very successful, the people from the surrounding country flocking there in such numbers that the building would not accommodate all those who assembled. Nearly every night is occupied in preaching in some portion of the district and hundreds of interested listeners attend on every occasion.

A district conference was held at 38 Pembury Street, Sittingbourne, in the Kent district of the London Conference, on July 9, 1893. Besides the Saints in that district there were a number of visitors present at the meetings, who seemed to be interested in the remarks that were made. After the evening session an out-door meeting was held, where upwards of two hundred people listened to an exposition of the Gospel by Elders G. H. Hall and E. M. Cole. There is a flourishing branch of the Church at Sittingbourne and the Saints are enjoying the spirit of the Gospel.

From President Morrison, of the Sheffield Conference, we learn that the Elders in that district of the country have met with some opposition at their outdoor meetings. One night recently their meeting was broken up by a crowd of prejudiced people. The brethren were pushed from the stand and their hats knocked off, and, had they dared, the disturbers undoubtedly would have used more violence. However the Elders are prosecuting their labors with energy and are rewarded occasionally by the gathering of an honest soul into the fold of Christ. On July 2, a district meeting was held at 174 Gospel Hall, Bentinck Street, Doncaster, which was well attended by the Saints. The Elders present discoursed upon the principles of the Gospel, portraying in plainness the necessity of obedience to the plan of salvation taught by the Savior and His apostles.

WELSH CONFERENCE.

THE Welsh Conference convened at 118 Cathays Terrace, Cathays, Cardiff, on Sunday, July 2, 1893. There were present: Elder Anthon H. Lund, President of the European Mission, and Elder E. A. Stratford, of the Liverpool office; Levi John, President of, and Thos. D. Roberts, M. A. Lewis, John F. Howells, Ira T. Williams, David John, Henry Lewis, David

Williams, Heber Timothy and George Thomas, traveling Elders in the Welsh Conference, and others of the local Priesthood.

Meetings were held at 11 a.m., and 2 and 6:30 p.m., Elder Levi John presiding. At the afternoon session the general authorities of the Church and the traveling Elders in the Conference were presented to the people and unanimously sustained. At the evening meeting the statistical report of the conference was read, which showed that 237 indoor and 61 outdoor meetings had been held; 43,212 tracts distributed; 16 books sold, 45 loaned, and 22 given away; 42 Sunday Schools held; 3 children blessed; 9 individuals baptized; 12 emigrated over eight years of age; 5 removed; 1 traveling missionary; 10 High Priests and Seventies. Local Priesthood —30 Elders; 2 Priests; 2 Teachers; 4 Deacons; 95 members; 145 officers and members.

At 9 a.m. on Monday a Priesthood meeting was held, when the Elders expressed their feelings regarding the work and reported the condition of their respective districts. President Lund spoke for a short time, encouraging the Elders in their duties and giving them timely counsel and advice.

The conference was well attended, especially the afternoon and evening sessions. There were a number of strangers present at each meeting. During the conference most of the brethren had the opportunity of addressing the people upon the principles of the Gospel. A good spirit prevailed, and strict attention was paid to the remarks made by the brethren.

DAVID WILLIAMS, Clerk.

MENES, THE PATRIARCH OF THE PHARAOHS.

IT is curious how the beginnings of history tend to cluster about some great name or significant event, both often legendary or only half historical.

Going back to the dawn of Egypt, we find the name which there, as a magnet, draws both fact and fiction to itself, to be that of Menes. Nearly six thousand years ago he was born in the priestly city of Thinis, in the Upper Country. He has left neither monument nor inscription. The city of his birth exists to-day only in one of those ruined mounds of potsherds, hewn stone and broken hieroglyphical tablets, which dot thickly the valley of the Nile. The fact that he is remembered at all is due alone to the superior genius and force of the man. He was the father of a nation whose history is finished.

In ancient Thebes stands the splendid ruin of the palace-temple of Rameses II., formerly known as the Memnonium. On the stone roof of this structure the name of Menes is for the first time found inscribed. It is carved in hieroglyphics at the head of the list of ancestors of Rameses the Great.

The name is also recorded in Hieratic, in the much mutilated Turin Papyrus, but, as that is not more ancient than the Memnonium, we can have recourse only to the lists of Manetho, to Herodotus and the other classic authorities who mention this first king on the Nile. The accounts,

while brief enough and of doubtful credit, were at any rate obtained direct from the lips of the Egyptian priests, from the temple archives or the works of still earlier historians; so that as they now come down to us the leading features of his remarkable story possess a perfectly historical aspect, and there is no good reason why they should not be accepted. It seems that Egypt, long previous to the time of Menes, had been ruled by Hor Shesu, servants of Horus, who represented the prehistoric inhabitants, and who founded several of the famous sanctuaries of after times, and to whom Maspero and Mariette think belongs that mystery of the ages, the Sphinx. The Hor Shesu are to Egypt what the mythical divine and semi-divine characters of the Greek Heroic Age are to Greece. In this Egyptian Heroic Age the myths tell of three dynasties. In the first the gods reigned in the land, marrying royal brides and having their individual history. The second dynasty is one of demi-gods, while the third is that of a mysterious, semi-historical race of kings, under whom the country was divided into many principalities. These the boy of Thinis grows up to subdue and weld into one great kingdom, which had its seat principally in the Delta, but which must also have extended far up the valley; so far, indeed, that Thinis was probably the original capital of Menes. The revolution and train of events which here affect the whole future of Egypt, placing in the hands of one man the reins of absolute power, afford a field in which the fancy delights to revel and one which would furnish space for an interesting, though necessarily antique, novelette, for we dare not place the date of Menes later than 3800 B.C.

As already said, he left no monument, save, indeed, what may be denominated a monument of work. There is still to be seen, about fourteen miles above the site of ancient Memphis, the remains of the vast pieces of solid masonry by which he turned the main arm of the Nile from its original course, and thus succeeded in draining the inexhaustibly fertile lowlands, which formerly, from their swampy nature, had not been cultivatible. He in this way obtained a site for the location of his new capital. It is probable that he at the same time diverted a large part of the water of the Nile from losing itself in the desert sands of the depressed area west of the Gizeh hills, thus reserving the fullness of the overflow for the enrichment of what is the principal part of Lower Egypt. It is even possible that the river, before his time, actually discharged the principal part of its waters to the sea in this ancient direction, by way of what are known as the Patron Lakes.

Of those gigantic works which have forever changed the direction of a mighty river, we can only say that they were worthy of the genius who began the first of those long lines of resistless sovereigns of whom were the builders of the Pyramids and the most stupendous temples ever reared by human hands. To use the words of Osborn, "The waters of the Nile still bow to the mandate of the mighty dead," and the fact is but a fitting prototype of the change he wrought in the current of affairs of the world of that time.

The dyke was carefully kept in repair by the succeeding kings, and even as late as the Persian occupation of Egypt, in the fifth century B.C., a guard

was always stationed there to watch the state of its embankments; for if the river had at any time broken through the obstructions at least the lower portions of the city of Memphis would have been swept away, to say nothing of the profitless dispersion of the Nile to the west. At present the accumulated deposit of the river has elevated its banks to a level above the summits of most of the ancient mounds, completely burying them forever.

Operations of equal magnitude were afterward required to preserve the rising city from being overwhelmed by the world of waters that now rushed past its eastern walls and to diffuse them over the adjacent reclaimed lands. Menes also excavated to the west and north of the city a great lake or reservoir, in which to store the surplus waters of the annual overflow, while it served besides as a defense on those sides, as the Nile itself did on the east.

The choice of the site of Memphis attests the foresighted wisdom of its founder, a foresight similar to that of Alexander when he located the Port of Alexandria. The name Men-hophra, as found in the hieroglyphical language, signifying "good station," or "good abode," testifies to the estimation in which its position was anciently held. It was protected alike by the Libyan and Arabian chains of mountains against the incursions of the sand, while the river defended it against the approach of the Asiatic nomads and furnished also direct and easy means of communication with all parts of the country. The early buildings were of brick, made simply of sand mixed with clay; but the city walls, in order to render them more defensible, were faced with stone, the stone being brought from quarries nearly directly opposite east of the Nile.

The remains of Memphis consist of mounds of rubbish, which are often from fifty to sixty feet high, excavations in which reveal the remnants of the walls of houses, built one upon the ruins of another. Walls have been uncovered here still standing forty feet high. The traveler will also find heaps of overthrown and shattered columns, altars and sculptures, belonging to a much later date than that of the first dynasties. Such is Memphis, the city of Menes, and on its site, now over by a forest of gigantic palms, the tourist may ponder the vicissitudes of its history.

Like all founders of empires, Menes was a warrior and a conqueror. He is known to have made extensive expeditions to the west against the Libyans, one of the greatest of ancient nations, subduing and annexing their kingdom to his own. Thus in a brief sentence or two we pass over lengthy campaigns and ambitious military achievements, that six milleniums ago were as absorbing in their importance as have been any of our great modern wars.

To Menes probably belongs the credit of being the first to give written laws to Egypt, he having formulated, as Lycurgus long afterward did in Sparta, what had previously existed only in custom.

He is charged, however, with having introduced luxurious modes of living, in departing from the primitive simplicity and frugality of earlier times, by instituting royal pomp and sumptuous expense, and in teaching his people to adorn their beds and tables with rich cloths and coverings.

The truth is that in the reign of Menes both civil and social life had reached an advanced stage of development. It was an age of enlightenment and refinement, as compared with the state of things when the country was still divided into many insignificant districts, and not the least creditable part of his reign is the attention he evidently paid to the improvement and comfort of the home-life of his people.

Glorious as was his long rule of sixty years it had a tragic end. It seems he had just returned from one of his western wars, and was, perhaps, rendering an oblation to the river god, when he was seized and killed by a hippopotamus. Whether "Set, the lord of the horrid water-monsters, was embittered with envious hatred against the founder of the most ancient state," we may not know, but certain it is that in after times Menes was deified in common with the other kings; it appears, however, that he never had paid him any special worship, which is a further proof of his historical character. Doing all he did for Egypt, and fostering as he did the growth of Memphis, it is not remarkable that reliable traditions of him should have been preserved. Indeed a truly great character cannot be forgotten, and Menes, even in this far-off time, is no less a real factor in history than shall our own Washington be when the mighty monument that now towers to his memory shall, like the ponderous piles of Egypt, lie in ruins, the puzzle of antiquarians of another race and language.—*W. Edwin Priest, in Juvenile Instructor.*

UTAH NEWS.

(Summarized from Territorial papers.)

A large mountain lion was killed on June 24, near Alpine. It measured nearly ten feet from nose to tip of tail.

The Manti *Reporter* plant has been purchased by Miss Christina Mickelson, who will continue the publication of the paper.

Jesse W. Crosby, Sen., one of the pioneers of Utah, died at Panguich, on Sunday, June 11, at the age of seventy-two years.

The Salina Co-op. assigned on June 23 in favor of the Manti bank. James Metcalf is the receiver and expects to pay dollar for dollar.

A lamentable accident occurred in Inglewood addition, Farmer's Ward, on June 14. Matilda F. Mortensen, the two-and-a-half year old daughter of Christian and Annie Mortensen, while playing near her parents' residence, fell into a large irrigating ditch between Fourth and Third East streets and was drowned.

Moroni Thomas, the ten-year-old son of John Thomas, of the Pacific Express company, Ogden, was drowned on June 27, in a large hole formed at the juncture of the Twenty-eighth street canal and the Weber river, west of the Union Pacific yards. The body was in the water nearly two hours before being found by the searchers.

Articles of incorporation of the Silver Iron company have been filed with Territorial Secretary Richards. It is a Provo company, organized for the purpose of "building iron work and machinery, pipe fitting, etc.," and the capital stock is $10,000. The incorporators are William J., Arthur J., William P., George J. and Mary P. Silver.

The Sugar company has about 100 hands employed in working the sugar beets. This season has been so favorable to the coming up of the beets that less than two per cent. have had to be replanted. The hands are becoming so skilled in the thinning of the beets, that this season it is not costing more than from $4 to $6 per acre to do the thinning.